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Alisher Navoi - about the State and its Governance

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Abstract: The article presents the ideas put forward in the works of Alisher Navoi about the country and its governance, the idea that these ideas are closely linked with their activities and creativity.

Keywords: king, justice, nation, people, state, government, art.

INTRODUCTION

The sultan of the realm of words, our great ancestor Alisher Navoi, believes that the happiness and well-being of the people depends in many ways on the king, in today's language, the leader, and in his works he expressed very deep thoughts about it: "A just king is a blessing from God to the people: such a king is the cause of peace and prosperity for the country" [1.15.].

LITERATURE ANALYSIS AND METHODS

Alisher Navoi's works, known in Europe as early as the XVI century, are associated with the Venetian Christopher Tabrizi. In the XVII century the Georgian poet Sitsishvili, the French scholar Artoleme d'Erbelo, in the XVIII century the orientalist Sylvester de Sasi, in the XIX century the French orientalist Katrmer, the Russian orientalists I.N. Berezin, M. Nikitsky, English scholars Charm Rio, E. Brown, V. Vamberi is associated with the names of the orientalist Pave de Courteil, the French Belen, Blosche, Ahmad Atash, and the Arab Ahmad ibn Ali of Damascus.

V.Fellman, M.Sabtelin, K.Alax, D.Gench-gurk, D.Devin are among the English-speaking scholars in the field of scientific research and translation. The work of G. Dick, N. Vomeli, French scientists M. Toutant, A. Papas is noteworthy.

The researches of the German writer A.Kurella, the Argentinean Lun Orsetti, the Canadian scientist Maria Sabtelni, the German scientist Zigrad Kleimichel are among the most important researches in Navoi studies. In Germany (2003), the "Alisher Navoi" collection includes research in German and English by German scholars such as Barbara Kellner Henkel, Jürgen Paul, Klaus Shoing, Erika Taunbe, Claudia Romer, Mark Kirshner, Ziegrid Kleinmihel and Joachim Girlishs. Russian scientists V.V. Bartold, E.E. Bertels, A. Krymsky, A.A.Semenov, L. Klimovich, Azerbaijani scientists S.A. Mamedova, A.A. Agaev, A.S. Levend are special in world Navoi studies contributed.

The issue of Navoi's work is one of the Turkish scholars M. Çavuşoğlu. F. Kupruli. N.Tarlan, K. Eraslan. F. Sartqoya. Researched by M. Eson, J. Qurnazlar. Yusuf Chetindog defended his doctoral dissertation on "The impact of Alisher Navoi on the devon literature of the Western Turkic language".

Life of Alisher Navoi in Uzbek Navoi studies and research in the field of literature, folklore, linguistics, textual studies, pedagogy, medicine, oriental studies, art history and bibliography [5. 307-455.]

A. Qayumov and O. Sharafiddinov from Uzbek literary scholars. H. Zarif, A. Khayitmetov, E. Ishakov, S. Ganieva, N. Mallaev, I. Sulton, E. Fozilov, V. Zokhidov, S. Erkinov, Y. Ishakov, I. Khaqqul, A. Khodjiakhmedov and H. Juraev have made a great contribution to the development of the industry.

Although more than a hundred candidate and doctoral dissertations in Navoi studies have been completed in the field of linguistics, the language of Navoi's works has been studied phonetically, lexically, morphologically and syntactically, linguists A. Rustamov, B. Bafoev, U. Sanakulov, A. Karimov, I. Nosirov, M. Yusupov, A. Nishonov, S. Ashirboev, I. Azimov, F. Khayitmetov, B. Zaripov, T. Yuldashev, N. Umarova, Sh. Egamova, Z. Isaqova. The researches of M.Tajiboeva, U. Islamov, N. Umarova are among them. The linguistic-conceptual study of the poet's works has not been carried out in these large-scale linguistic researches carried out in the field of Navoi studies. and this is one of the most pressing issues in Uzbek linguistics.

In the process of article analysis, the methods of component, contextual, linguocultural analysis were used.

DISCUSSION AND RESULTS

Alisher Navoi was the founder of Uzbek literature and literary language, a great poetic talent, as well as a great statesman and scholar. From the time of Hussein Bayqara’s accession to the throne until the end of his life, that is, for more than 30 years (1469-1501), he was first the seal, then the prime minister (“Emir Kabir”), the governor of the Astrobod region, in the position of “Hazrat Sultan’s closest person” (“Mukarrabi hazrati Sultani”), gained great prestige. He can be compared to Abu Ali Hassan Nizamulmulk (1018-1092), the author of “The Politics” (“Siyosatnoma”), a great statesman who served as prime minister during the Seljuk period.

Navoi’s idea of governing the country and his reflections are reflected in various forms in his works, such as the epics “Khamsa”, the pandnoma “Mahbub ul-qulub”, “Nazm ul-javohir”, “Tarihi muluki Ajam”, “Munshaot”, “Vaqfiya”.

The position of the king in the destiny of the country, in the life of the people, is associated by Navoi with Islamic concepts, even deified as “Zilli divine” (“Shadow of God”), and in this sense has a certain traditional meaning. Navoi - in the “Chapter on Sultans” of the epic “Hayrat ul-abror” if it is an orchard, you are a gardener. If a sheep is not looked after by a shepherd for months or years, they will all feed on hungry wolves. If the farmer does not look at his flower garden day and night, the wet seedlings will turn into fire. Keep the wolf away from the herd as much as possible; make the garden well watered. If you care about the herd, it will benefit you. The garden also produces flowers and fruits that have nafi. If the herd dies and the trees dry up, you will not benefit yourself! [2, 36.] - says.

Abulkasim Firdavsi, Yusuf Khas Khajib, Nizami Ganjavi, Sheikh Saadi, Adib Akhmad Yugnaki, Amir Khusrav Dehlavi, Haydar Khorezmi have written thousands of beautiful lines about such positive, creative activity of kings in Eastern literature, including Uzbek literature.

However, the complexity of the matter is that the rulers who hold the position of kingdom are always faithful to their duties and consistently follow the divine instructions of the people and those who did not act in the interests of the country allowed oppression and plunder, those who gave in to subsistence supported the wicked instead of ruling their country with justice. Finally, the literature says: “What should a king be like, and how should he rule the country? - was often a problem for artists, including Navoi. The great poet did not write about this in one or two works, but sought a lifelong answer to this question! - It can be said. His most recent work is “Mahbub ul-Qulub”, which also contains a special chapter on the

interpretation of this problem ("Odil Salotin Zikrida").

It can be said that Navoi's views and images on this very important issue from this socio-political and philosophical-moral point of view are perfectly reflected in his epic "Sadiy Iskandariy" through the image of the protagonist - Alexander. "Hayrat al-Abrar" is not the only one in the "Salotin chapter". In the chapters on Husayn Bayqara, the exhortation section for Badiuzzaman covers a number of important aspects of this issue. In "Farhod and Shirin" and "Sab'ai Sayyar", some aspects of it are traditionally presented in many places. For example, in "Farhod and Shirin", Hakan rules the country with dignity, and his attitude to his successor, Farhod, is very sincere and warm. In "Sab'ai Sayyar", Bahrom vows to rule the country with justice, but then gives up his life and withdraws from his vow. But it also has the qualities of courage and bravery, such qualities are undoubtedly important for any king in governing and defending his country.

Navoi's epics accurately depict the kingdoms of large countries such as China, Greece, Iran, as well as the features of the principality, planning, dependent statehood of small countries such as Kashmir, Armenia, the United Arab Emirates.

In general, in Navoi's works, in most places, the country is ruled by representatives of the ruling dynasty.

About Ulugbek in Navoi's "Farhod and Shirin":

Temurkhon naslidin sulton Ulugbek

Ki, olam kurmadi sulton aningdek

[Sultan Ulugbek of the Temurid dynasty

The world has never seen a sultan like him], [4, 330.]

while writing, the poet expresses his satisfaction not only with the fact that he belongs to the Timurids, but also with the fact that he was a scholar-king. According to Navoi, such a method of governing the state is important in ensuring the stability of life in the country.

In governing the Navoi country, it is necessary to pat everyone on the head, both good and bad, to see everyone in the same way! Far from being thought of. After all, it is the duty of the statesmen to use force against the wicked and, if necessary, to punish them severely. Because, as Shayh Saadi wrote in "Gulistan", "Doing good to the bad means doing evil to the good".

Navoi tries to explain to the future ruler not only the political sphere, but also the moral sphere, to explain the complexities of life, the contradictions of human nature and urges him not to jump to any hasty conclusions on any incident, and to beware of false witnesses.

It is noteworthy that Navoi's comments on the dangers of over-evaluating the views of the government, as well as the implementation of any seemingly rewarding work in the government, have also passed the test of life. To this must be added that the poet urges us to consider the shortcomings of every right thought, for example, to consult, not to succumb to excessive conciliation and nonsense, and to know the norm in everything.

Navoi warns that in the event of an attack on the enemy ("work day"), the ruler should choose the tactics of attack ("hamla") rather than defensive position, not to be afraid of death, as a rule, to put the battle lines in a state of war before the enemy.

The main dream of Navoi in governing the country and the people is justice and being an enlightened king, he completes his hymn to Badiuzzaman in this regard, dedicated to Abul-favoris Shokhgarib Mirza in the epic "Farhod and Shirin". The fact that the Navoi ruler was a

man of faith, a warrior, as well as aware of all the sciences in the world, is a common event in the life of society and in nature. and the need to have the ability to evaluate events from a scientific point of view.

CONCLUSION

The conclusion to be drawn from the above is that the development of a country, the well-being and peaceful life of a people depend in many respects on who governs it and how. In the second half of the XV century, the people of Khorasan lived in peace and made great progress in almost all spheres - economy, economic life, landscaping, culture. this was due to the intelligence, zeal and courage of the statesmen of that time, first of all great personalities such as Hussein Boykaro, Alisher Navoi. In the words of academician Vakhid Zakhidov: "In such a great place and in such a dark place, Navoi tried to stop the storms of catastrophe, to prevent a catastrophe ..." [4, 3.] The experience gained in such a time has found its colorful expression both in the works of Alisher Navoi and in his personal work. Consequently, "... the value of a poet's work is determined not by the depiction of his pure personal experiences, but by his ability to turn the socially important events of his time into a fact of his personal biography" [6, 23.] Therefore, the careful study of the works of Alisher Navoi, their creative use in all areas is the task of each of us to inherit from our great ancestors.

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